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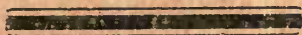
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AND

Know Your True Brother



By

C. N. EZE

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FOREWORD

In this edition of the maiden appearance of this book, I have tried to write exhaustively, giving instances where the honourable name of "Brotherhood" has been devilishly left to lag in the sea of purblind ignorance, and where it has been really made manifest in the visible world.

It therefore my honest conviction that my ardent readers will find a profound interest in this book; Not only will the realistic experiences which it embodies be invaluable but also, its brotherly inspiration will be immense.

I am ready to welcome the criticisms of the reading Public provided their points are constructive so that modifications may be made in the second edition.

C. N. EZE

CHAPTER ONE

How a brother planned to kill his brother and plunge him into financial distress.

Appearances are often deceptive is a proverb of first class reality. The story goes that a man had two sons—, James and John. James was the elder. The man had no money but due to his influence he was able to borrow money with which he managed to train James, the elder in Ukaf training College.

When James come out from the training, he was employed as a teacher under St Meket Primary School. John was then at the age of ten and it was then that their Father thought it riped to send him, John, to School. He (their Father,) first asked James to give consent. James bluntly refused saying that John did not help in his training. Their Father was confused in mind and being out of his usual high spirits, he fainted and died instantly.

James, seeing that the whole of their Father's compound would become his if he made John useless, took immediate steps to plan ways of ruining John's life and career.

But John, with his naturally strong spirit, tried to bear his brother's folly with lovely looks, while James was going here and there searching for means of killing John, he, James, tried to tell John that he loved him very much. He showed John a portion of his Father's most fertile land. He bought many good things for John all of

which were in pretence that he loved John while his mind was engrossed in a wicked pool of blood.

One day, after he had finished every arrangement to get John out of their Father's Compound, he asked John to follow him to his (James) Farm at the backyard of the teacher's premises. John had, by then, been able to know that his brother, James, was showing him the black-side of love and, that James did not love him as he (James) pretended or professed. But being a dependent boy, he followed James to the farm at the backyard. In the farm, John saw too firecely, angrily looking men. Instantly, James made the evil sign to these men.

As John's conscience made him to understand the situation, he said in no time "Sios, I have the pleasure to be sold to you this day by my honourable brother. My brother has been the root cause of my Father's premature worldly departure. He has been trained by my Father but owing to his educational prissism, he resented my Father's refind wish to train me and my Father, being plunged into low spirits by my honourable brother's inhumanity to me gave up the ghost (i.e he died). Since Father's death, he has shown me signs of having love in me but, I, with my psychological mind, have know all the signs to be unbrotherly; to be feigned ones".

As John finished his sorrowful speech to these men, James was struck dumb about what to say because he did not know that John would be bold

enough to wash his dirty linen in the public. After a deep silence which ensued, James said, "Yes, I have heard what charges my brother, John, has been able to present before you. I really brought him to you, Gentlemen, to see that you make him financially low, because of my ignorance. Having seen my bad plans to ruin my brother, financially, brought to light to you, Gentlemen, I apologise, from the bottom of my heart, for my foolishly fatal plans and, I firmly promise that I will not stand adversely to his way of economic and social progress. I regret my nonsensical attitude but I will soon make good the wrong."

These men were thrown into a boiling anger because they had planned to kill the boy and the plan was made with the boy's brother who had just promised to redress the wrong he had done to his brother, John. Then being moved by the sorrowful speech made by John, they gave James a stern order that if he failed to redress the wrong just as he had promised, they would kill him, (James). Here they all departed with pleasant laughs in their cheeks.

In fact, all that glitters is not Gold! we have seen what a brother was able to do to his brother's life and career. It shows no true brother.

CHAPTER TWO

How a family was ruined by the bad attitude of one of two brothers.

In January 1956, two brothers started trading business with the almighty sum of £6,000

(six thousand pounds). They made an arrangement that none of them would marry/buy anything costing more than £100 (one hundred pounds) until the money was swelled to £10,000 (ten thousand pounds). An arrangement was made by them to see that whatever one wished to buy, the other must be aware of it.

As the business progressed, one, called Onyemaonwu said to the other also called Obiechefule asked him, "why?". Onyemaonwu replied that many well-to-do business men had started to do so. Obiechefule asked Onyemaonwu to recall their solid arrangement concerning the running of the business. Onyemaonwu said that since every law embodied in their business terms, was made by them, it could be easily altered when necessary. At this point, Onyemaonwu asked his brother Obiechefule whether he knew the meaning of his name "Onyemaonwu". Obiechefule said that Onyemaonwu could mean "who knows death", "or, can it mean more than this," he asked indignantly. The ensuing day, Onyemaonwu went to Lagos to claim their goods. When he got Lagos, he planned the way of embezzle some of the money. He found that he could invest the money in the Bank and tell Obiechefule that it was stolen. This he did.

On the day he was to return, Obiechefule went to unload the supposed goods to be brought by Onyemaonwu. To his utter surprise he found that his brother returned without the goods.

"What?" "Onyemaonwu, did our goods not return according to our invoice?" "Or——?" "Are you waiting for me?" Onyemaonwu asked furiously. "Yes," answered Obiechefule with his usual brotherly smiles beaming in his cheeks. Onyemaonwu showed some signs of one who had done something wrong. His eyes and face became pale and his heart, engrossed in his wicked mind, was beating fast. There was a painful silence.

Obiechefule seeing that his brother's condition was becoming gravely worse, made every possible effort to take his unfaithful brother home. When they returned to their yard, his brother, Onyemaonwu became mad. Remorse of conscience made him mad. The whole people in the yard became fused with fears. Obiechefule had to relate the story of the sorrowful situation to the people in the yard. The people in the yard said that they would have told Obiechefule that Onyemaonwu was not a good, reliable brother.

"We have been watching his movements. We have found him to be bad brother but we feared to acquaint you with the fact". They said. "If he has been a good brother, the business terms should have been left as they stood". They declared.

Before these men could finish with their speeches, Onyemaonwu showed the bank cheque given [to him] at Lagos and instantly departed from this visible world. Obiechefule was mad with fury and having lost all hopes of success, he agnoringly went to the other world.

Ladies and Gentlemen we can easily picture the mind of our brother through his actions and the way he talks, laughs and responds to situations. Please try to know when your brother laughs from his real mind and heart. Though if you are not psychological you cannot know wicked laughter. Your brother may hide his vicious looks and present loving ones and he may ruin your life and cripple your career after he shall have mastered your honest ways. Infact, things are not really what they seem.

CHAPTER THREE

How a Brother ruined the Career of his Brother.

It was in wakkiland of fools that a rich man promised to help his Brother and Godson who was a student at Laffe Institute of technology. The boy had not any other person who would help him to further his education. As the boy had spent the whole money he had, he went to his brother and Godfather to fulfil his promise to help him (boy) financially.

When the boy asked this honourable gentleman to help him just as he promised this man who was living in foolish richness shamelessly refused to lend hand as he formerly promised. This was the most stinging lamentable disappointment ever.

The boy thrown into a hysterical out-burst of fury and seeing no alternative, he decided to pursue agriculture.

There was a relation of the boy, and this man the relation was living at Nyawunde. The boy went to this his relation who is also related to his other brother who had disappointed him. When this relation saw the boy, he was moved by sympathy and he instantly asked "Has our brother done one of his wicked deeds to you?" The boy had not even told him the story of their rich foolish brother when he reckoned through the boy's pale face that something wrong must have occurred to the boy.

This boy, being fussed with boiling tears because of the money he had spent at the Institute of technology, sorrowfully narrated the agnosing incident to this man who was full of good knowledge of the queer things that happen quite often. After he had finished telling the painful story, the relation said.

"Agricultural pursuit is good but since you have entered a college, I must try my very best to see that you finish up." You can picture the boy's reaction, to this firm promise.

The boy's school fees was instantly given to him by this relation. When the boy happily went back to his college, he sent a letter of congratulations to his new benefactor, the relation.

After a couple of weeks, the wicked Brother of the boy heard that a relation of theirs had

started helping the boy financially. He became very angry. He was confused about the step to take in order to ruin the boy's career. As the days gone by, he decided to tell the relation who has undertaken to help the boy, to stop helping the boy since he (the relation) and the boy were not of the same parents.

"You don't know that the boy may become rich if you help him and there by rival you financially". He wrote to the relation. The relation being dogged at helping the boy decided that since the die was cast, it was cheerfully and cowardice to turn back. This honourable man did not see any other possible way of ruining the boy's life and career than to cajale the boy whenever he saw him.

When ever this boy returned home on terminal holidays, this honourable man and his silly, beautiful, nagging wife would look at the boy with one of their disdainfully wicked and ostensibly friendly looks and smiles.

One day, the boy saw his cold brother at Laffe. His cold brother asked him (the boy) his where abouts pretending to show love for the boy. The boy being well waxed in psychology, told him that he was thinking in terms of learning carpentry "There's good" replied his honourable cold brother. "I would be grateful to hear you do as you have just said," he added.

At this juncture the boy laughed at his century old wretched, crooked, cold brother and they presently left the spot and departed from one another.

Boys and Girls, you have seen how queer the world is. Trust nobody until you face a sharp adversity. It is when you are in adversity that you will know how far a man or a woman loves you. Facial appearance is extremely deceptive and it is better to study men and women, brother and sister before showing and building confidence in them.

CHAPTER FOUR

When do we know our real Brother?

This is a question which I am sure most of the reading public who had seen many things will not fail to give the expected answer. Those who are well experienced in psychology will easily find solution to above question. I will give you the answer very easily because I have seen many things happen on many occasions.

Well, Ladies and Gentlemen, I would answer this question by quoting our Lord's parable of the Good Samaritan Chapter Vx. V 25-37. On one occasion it happened that a certain Lawyer wanted to tempt our Lord. He asked our Lord what he (Lawyer) would do to inherit eternal life Our Lord replied by asking the Lawyer what was written in the Law and how far the Lawyer was reading the Law.

The Lawyer answered that in the Law, he read that we should love our Lord our God with all our heart, and with all our soul, and with all our strenght, and with all our mind; and our neighbour as ourselves. Our Lord said that the Lawyer had answered rightly. Our Lord asked the Lawyer to go and do what he (Lawyer), had read for it was through it only, would the Lawyer be saved. This our Lord's answer did not satisfy the Lawyer and he continued to ask our Lord whom his neighbour (Lawyer) was.

In order to see that the Lawyer's curiosity was properly satisfied, our Lord used parable of the good Samaritan in answering it. The parable reads: A certain man was travelling from Jerusalem to Jericho and as it happened, he fell among robbers who severely beat him and left him half dead.

As it oceasioned, a priest and a levite passed and saw him but showed no sign of human sympathy. Presently, a Samaritan came and when he saw, was moved with pity. He instantly took the unfortunate man bound his wound and took him to a nearby inn. After caring for him properly, he asked the innkeepers to be very careful of the man and went away.

Our Lord them asked the Lawyer of the three men who showed neighbourhood to the man. The Lawyer said that it was the man who bounded the unfortunate man's wound and cared for his feeding (i e the good Samaritan).

Infact, without further explanation, I am very sure that the reading public will have pictured the unhidden answer to the aboved question.

CHAPTER FIVE

Explanation of the Parable

It is a pity that most rich men do not remember their hungry brothers and neighbours. From this parable or proverb, we can see that brotherhood and neighbourhood are one and should not be confined to any one cycle. We must be generous to every one. We must be honest to every one. We are expected to help our brother who is in any type of distress. If we overlook our neighbour who is in social or economic unrest, we shall certainly be punished by our ever merciful Father—Creator God.

It is when you help a person who is in a digressed situation that you are said to be doing what you are divinely expected to do. Remember that you are doing your community no good if you fail to disentangle your brothers and neighbours who are under the yoke of economic or social unrest provided, of course, you are sufficiently able to do so. A real brother will be obviously seen in time of adversity. He will not depart from you when you are in difficulty. He will always stand you in good stead.

CHAPTER SIX

Present Day Tendency

It has been observed that most people are

untrust worthy. For-instance, in the little village of Wakki, there was one man who had a son and a daughter. He was the poorest of the poor. As it happened, a died premature and was survived by the two children. He had three brothers who were to look after his children and his wife.

Ask me what happened after this man's death. Terrible ! Terrible !! Terrible !!! Shame ! Shame !! Shame !!! these three Gentlemen started to quarrel among themselves as to whose rihgt it was to look after their brother's wife and children. They started to disown some of the customary rights of the eldest son amongst them. They bluntly refused the identity of Tradition in Ibo land that in a family, the senior son in family has greater share of their dead brother's belongings in accordance with Ibo custom and Ideology.

The quarrel gathered momentum and burst into a feeding which brought about deep rooted enmity in the family. They quarrelled to such an extent that the people in the village were compelled to intervene as gudges. These villagers said that it was the right of the senior man in the family to look after the children and wife of their dead brother. The two disfavoured brothers did not agree and were very unbending.

It was from this their long drawn quarrel that outsiders (villagers) were able to realize that what they were quarrelling about was not only who was to look after the woman and her unfortunate children but also who was to receive the dowry of their dead brother's daughter.

Infact, these men were no worthy to be called the brothers of the deadman for if they were to be entitled to answer such a name "Brother", they would have been truthful to themselves, reliable, human and sympathetic. They were no more and no less callous smugs and prigs.

CHAPTER SEVEN

Decision of the Villagers.

After the villagers had searched concertedly facts from Traditions and Customs, they decided that first son amongst the three was fully entitled to look after the woman and her children. This decision did not meet the approval of the other two who were disfavoured. They (two) thinking that they had been deprived of the right to the dowry of their dead brother's daughter, became deadly mad with anger.

The quarrel began afresh and was intensified when one brought out a matchet to matchet the first son on whom the whole right was conferred. But before he was able to matchet him, he was disabled by a clever villager.

In order to see that the situation was rectified the villagers reassembled and eventually decided that only the woman was to belong exclusively to the first son but the daughter and the son were to be cared for by all. It was also decided that three of them were to cater for the boy educationally. There was no objection to this second village decision. The gentlemen were then

satisfied because they were entitled to the dowry of the girl. They turned up a new leaf.

They all continued to live in haramony and catered for the boy and the girl collectively. By the time the girl was fully matured to marry, the boy had got his first School Leaving Certificate. Many Suitors stormed the house of these gentlemen. The men persuaded the girl to marry so that they could get money with which to start catering for the brother. This girl having the welfare of her brother at heart, did not waste time to marry. She readily submitted to the wishes of her family.

The bride price of the girl was settled at £200 (two hundred pounds). It was agreed that this amount was to be paid at a stretch since money to finance the brother of the girl who was preparing to go to a Secondary School was needed. The would be husband of the girl paid the amount as embodied in their agreement.

Now, in the division of the money, the three brothers agreed that they would share the dowry of the girl equally. They made a verbal arrangement to see that they divided the five years which they were duty bound to cater for the boy in a secondary school. The dowry so paid was eventually divided into three and the five years which the boy was to stay in the secondary school was verbally divided too. Those of you who are mathamaticians no doubt, know how much each recieved.

CHAPTER EIGHT

How educationally did they cater for the unfortunate poor boy?

Having divided the dowry of the girl, these gentlemen took their fabulous shares and went to their defferent cabins. What of the mother of the girl? The bitter answer was that a woman had no right to share her daughter's dowry. The boy was asked to take entrance examination to a secondary school. This the boy did with success in the first attempt. The boy was asked to come for an interview with a deposit of £5 (five pounds). When the boy saw and read the letter embodying this information, he ran hastily to the three brothers and notified them about it. These Gentlemen received the news with disfigured smile suggestive of disappointment. The follwoing day, the poor boy went and called three of them together and interviewed them on the issue. They told the boy to prepare for the interview thinking that the boy would fail the interview so that they might see possibility of evading the responsibility that devolves on them. The boy prepared very well for the interview. But the question is did they give him that required deposit of £5 (five pounds)?

The answer is in the bitter nagation. On the day of the interview, the three brothers started to quarrel as was formally the case. The bone of contention was who was to pay the £5 five pounds deposite alone? As none of them volunteered to pay the money, the boy was doubtlessly left in a lurch. He had no possibility of getting the money. You can just picture the fate of this poor boy. The boy wept bitterly.

As the boy was guided by providence, he did not hesitate to call the villagers who made the decision that the boy was to be trained by his cousins in the event of his entering secondary school. When the villagers came, the boy boldly stood up and said vehemently.

"My dear fathers, I thank you all for honouring my call, knowing that I am a small boy but yet to reflect

that you all have abundant milk for human sympathy, you all tried to put up appearance. Fathers I humbly wish to bring it to your notice that my cousins have deviated from the decision which you all made in connection with my mother's stay with my cousins and I and my sister in general. They have refused me entry into a secondary school just as you have said. I cannot say with any degree of certainty the factors which might be responsible for the attitude of honour or dishonour.

Sirs, I am implying that your fresh decision on the issue would be welcomed''.

CHAPTER NINE

The unique decision of the villagers.

Having heard the boy's main purpose of calling them together, the villagers asked the three brothers to give their reasons for dragging the boy into horns of decimma. The three brothers indulged in one of their selfish manner of answering of questions. When they saw that public opinion was strang against them, they started to reciminate themselves. The quarrel which had been abandoned for some time, mas reborn with more intensity that it was not possible for the villagers to decide anything.

Because the day was marked with utter confussion, the villagers were forced to depart from the men. When the villagers went away, the brothers were engrossed in a deeply bitter thought of how to make away the boy's life. They busied themselves considering and planing possibilities of evading public censure.

This boy was very much beloved by other villagers and was held in high esteem. A spy came to the boy and his mother and told them the evil plan which the three brothers were giving much thought and how adverse its effect would be if the three brothers were allowed to dilate their plan. When the spy went away, the boy went to the oldest man in the village and had the whole story told to him. This oldest man heard the story with a profound feeling of sympathy and instructed the boy to run to the protection of his (boy) grandfather. This boy took to his advice immediately. The grandfather of this boy saw him with joy but when the boy told him of the incident, he was shocked. He did not know what to do because he had no adequate money with which to start carrying on the responsibility.

Ifact you can just imagine the condition and state of this boy. This boy grew mad with sorrow.

CHAPTER TEN

What happend to the boy?

The grand father of this boy, had a very good friend. He went to this his friend and told him all about it. The friend was not at all happy at the news and so, he gave his friend (the grandfather of the boy) a firm promise that he would cater financially for the boy. Both the boy and his grandfather became very happy when this promise was made. The boy was then asked to meet the Principal of the college and tell him the reason why he did not put up appearance on the day of interview.

When the boy went to the college, he narrated the whole story to the Principal who heard it with a filling of sympathy. The Principal asked the boy to go home and get the deposit. The boy ran hurriedly to the friend of his grandfather who, as the boy told him that his interview with the Principal was a success, joyfully gave the deposit to the boy. The boy went and paid in this deposit to the Principal.

The Principal gave a prospectus of the college to this boy. When he came back he presented it to his grandfather who gave it to the good man. This man saw the required outfits and tried to buy them for the boy without further request. On the reopening day, the good friend of the boy's grandfather, gave the boy school-fees and extra amount as the boy's own money for emergent cases. So well and so truthful was this man that he catered for the boy for the five golden years without owing the boy any grudge.

At the end of the five golden years, the boy took his cantab, and being guided by Providence, he was able to snatch grade one. The boy's benefactor was so pleased that he asked the boy to find admission into a University where he was to do Doctorate degree. The boy, without any hesitation, wrote an application to Columbia University. The application was favourably replied. All the time, the boy did not see those three gentlemen who had refused him help. The honourable gentlemen heard that the boy had been catered for by his grandfather's friend and, that the boy had got his cantab, but they did not hear that the boy had started to look for admission into a University. You can think what was the influence of this news to those gentlemen. Infact they were at the most agnosing mood for they began to think what would be the boy's feeling about their shameless ingratitude to the boy's dead father.

They began to write letters to the boy asking the boy to forgive them for their irresponsible attitude towards him. The boy did not even reply to any of those foolish letters.

CHAPTER ELEVEN

The Boy's University Education.

As the boy was fully offered admission into a University, his benefactor asked him whether he would like it if many people (including the boy's three honourable uncles) were invited to the boys send-off ceremony. The boy replied that since his uncles had deed rooted hatred

against him, he would not like it if many people (inclusive of these men) were invited.

"They will even plan to kill me if they hear of it", the boy alleged. This suggestion by the boy, met approval of all the good men and the plan was adopted eventually so that the boy's proceeding to the University was concealed from the notice of his relations.

On the day they were to resume, the boy was financially equipped. You can just picture the atmosphere which must have permeated into the mind of the boy. You can imagine the mood in which the boy was when he left home for the University of Columbia. He was so well guided by God that he passed the many terrific seas without trouble.

Throughout the seven years he was to stay in the University, he was not troubled by any mental or physical weakness. Money was sent to him whenever it was necessary to do so. All his concern was only to see that he studied hard to get his full Doctorate Degree thus reflecting the sole aim of his well-wishers. This he did. He ably did his practical and theoretical studies leading to Doctorate Degree that at the end of his Academic Course, he got first class honours in Doctorate. When his certificate was given to him, he made every possible effort to send a telegram to his well-wishers telling them that he had finished his academic years with a very tremendous success and he was preparing to return on the following week.

As this good man and his friend (the boy's grandfather) heard the joyful news, they became very happy. Providence was still at work. Before the date on which the boy was to return, he was asked by the Nigerian Government to work under any Government Hospital of his own choice. The boy agreed to do so and rightly chose a Government Hospital of his own choice.

CHAPTER TWELVE

On the day the boy was to return from the University, everything needed for his reception was still provided by his grandfather's friend. The news about his return from the University began to transpire all over the town. Infact, it was until the news of the boy's return began to circulate about the town the boy's uncles heard that the boy had gone to a university. And had it not been that many well-wishers of the boy's, were invited and this made these gentlemen to become away of it.

The Government bought him one Opel car at Lagos, the car was handed over to him when he landed at Lagos. Hurrah! Hurrah!! Victory is for the men of God.

You can easily imagine what was the fate of the uncles of the boy. You can, without being told, picture the distorted faces of these unworthy uncles of the boy. One ironical thing was that the uncles of the boy were asked and cordially invited to attend the reception ceremony in honour of the boy.

Immediately the boy returned, the whole

invitees capered with joy. The occasion was marked with cheer extravagant merriment. The highlight of the occasion was the group of photographs taken by all the guests present.

While the well-wishers of the boy saw interest in the occasion, the callous, priggish, smugish and impish uncles of the boy, showed a gloomy page. Although they laughed when others were laughing, their laughter was black. They ate with others, but their stomach was not all that normal. They drank with others, but unfortunately, their belly was troubled in such a way that it was not possible for them to make the proper use of their excretory organ. In short, all they partook with others, caused them much injury physically.

While other guests who partook the edibles with them went home untroubled, they suffered stomachache. This brought their death. Their children suffered the same evil and this was the most bitter side of it.

As the revelry was over, all went away and the boy went to work in the Government Hospital of his own choice.

CHAPTER THIRTEEN

Let us see the influence of the tide of time.

Ladies and Gentlemen, I am presuming that you are following the story. You remember the death of the boy's father, the quarrel which printed bad impression on thier life's page, how the boy's uncles left him in financial difficulty.

You can easily remember how the boy's grandfather sent him to a friend of his (ie. the boy's grandfather's friend) and how the man proved and manned the identity of brotherhood. The University Education of the boy and his resulting graduation and return.

Now, let us see how the uncles of the boy approached him. One day the uncles of the boy approached him. One day, the uncles of the boy had a meeting and their main topic was the possible way of appeasing the boy's anger against them. They were unable to make any reasonable decision and so they had to disperse.

On the ensuing day, they gathered together for the same thing, but no good result. Because there was no real decision on how to meet the boy amicably. One of the boy's uncles slipped away from his brothers and went to the Government Hospital where the boy was working. When the boy saw him coming, he was startled. He did not expect that any of his uncles would even come to see him or contact him at all. As he had no knowledge of the man's visit to him he kept quite watching the man to know why he (the man) came. The man (ie. one of the uncles) was fearing the boy and so, he did not approach him immediately. After what seemed a legion of hours, the uncle said, "Good Morning My Brother".

Because of the fact that the boy had become well educated and had learnt to be associative, he did not hesitate to respond to the salutation of

his uncle. "Do you come to see me?" he asked smiling. "Yes" was the answer. The uncle had then got a little bit of chance to talk to the boy and so he said, "I have come just to tell you that when you passed entrance to a secondary school, I tried to persuade my brothers to dip in their pockets and contribute towards your educational advancement but they were unbending. Myself, seeing no alternative, did not carry on the whole responsibility alone."

"Sorry" was a noble reply from the boy. "I have forgotton all about it". The boy took him in and gave him whisky and other types of costly wine which he knew his unwhorthy uncles had not smelt of. When the uncle went home, he did not tell his brothers who were at home that he had been able to meet the boy.

Corrosive remorse of conscience bewitched his uncle's mind. The other two did the same and the boy gave the same entertainment to them. Infact, it is really justifiable to say that it was the pricks of conscience that caused their agnosing death.

From this incident, we gather that once God destines the state or position of a person, all envious efforts to dupe him of it would be doomed to a failure.

CHAPTER FOURTEEN

Why you should hate enviousness.

A man has two wives Mary, and Anna. He was a poor maker of silk matrasses. He used to give his wives five shillings each everyday. Unfortunately, his first wife took it a privilege and so she did not try to do something in order to get her own pocket. The second wife of the man was so wise and energetic that she did a lot of farming and trading. In course of time, the first wife gave birth to a male baby. She was well looked after by her husband and the second wife of her husband, Anna.

After two years, Anna was conceived and as it happened during the time of her delivery, she also gave birth to a male babe. It was a pity to reckon that it was only her husband who looked after her. Here was enviousness in the open air. Mary did not even tell Anna that she (Mary) was lacking what to give to her, Anna. Because of Mary's jealous looks at Anna's male child, Anna was not happy with Mary's bad manner this brought a serious disunity between the two. Their children grew in this disunified atmosphere,

When they reached the age of attending school, their father decided to cater for two of them. As they started schooling the same year, Mary and Anna began to particularise instruction to the children. Anna instructing her child James to study hard and try to be first in their class and Mary did the same thing to her son John.

CHAPTER FIFTEEN

PRIMARY EDUCATION OF THE TWO CHILDREN.

There grew a qurrel in the home as to whether James would be the first to go to a secondary school if he (James) happened to pass std. six before John, his senior brother. When Mary saw that James was very brilliant and was topping John in their terminal examination, she grew very envious. She began to find means for bewitching Jame's brain so that her son John might topple James. Anna, the mother of James, knew about it but being a kind and humble woman, she did nothing to revenge,

James continued to topple John in all their examinations and consquently, James passed his Std. six while John was in Std. four.

Their father decided to send James to a secondary school immediatly. Here, Mary brought out her envious motives. She opposed her husband's decision in to saying that her son John was their husband's first son and therefore, John must go to a secondary school before James. All the time, Anna the mother of James, was very calm and was looking at the folly of Mary.

Their husband was not influenced by the story words of Mary and her urgings. He still persisted in sending James to take entrance

examination to a secondary school. James did so with success.

Their father did not waste time in paying for James in the secondary school. The mother of James, Anna, being an industrious woman, was able to give her Husband £200 (two hundred pounds) to use it in catering for her son.

Enviousness, the bane of human beings! It is a pity to note that when James was a finalist in a secondary school, John was then in standard six that is, when James got his Cambridge Overseas School Certificate. The mother of John told him that James and his mother must have been the cause of John's failure and mental dullness.

CHAPTER SIXTEEN

THE SQUABBLE BETWEEN JAMES AND JOHN

As John had been told by his mother that James was the cause of his mental weakness, John started to quarrel with James. Everyday the mother of James was troubled by the mother of John. Their Husband decided to send John to a secondary school as well but John, being a narrow minded boy, was s—— by his mother's words.

As time went on, the two brothers John and James become potential enemies.

Their father did not find any possible way of unifying them as long as the mother of John was alive. Because of this, it became impossible to foster unified Spirit in the home.

John busied himself in possibility of killing James (his brother). He called a Native Doctor and instructed him to poison James for him. This the Native Doctor prepared to do after John had given him the sum of sixty pounds (£60) which was the cost of the poison for killing James. When the Native Doctor was preparing to make the medicine for poisoning James, John instantly felt ill and on the day the Native Doctor secretly, put the poison in James mother's drinking pot, John's illness grew to the point of resulting death.

The Native Doctor seeing the reactionary fatal effect of the poison, told John to tell James not to drink the poisoned water, "otherwise", he said, "you would face your death". John was unable and infact, very reluctant to tell James what the Native Doctor said. He John, thought that the Native Doctor was sympathising James.

Their honest father did not know that the enmity had saturated to the point of giving birth to this vicious incident. As he became aware of it, he was lost in agony of fate but seeing that he could not make any amendment to the situation he gave up struggle for Unity.

CHAPTER SEVENTEEN

The Result of the Poison

It is unfortunate to reckon that immediately James returned from work and being thirsty drank the water in which John's Native Doctor had put poison, John died at once.

It was at the Death of John that James was made known to understand by the Native Doctor that John had planned to poison him (James) but fortunately for James, all John's devilish plans ended in a smoke occasioning James Death.

Infact, without further explanation, we have all seen how enviousness is the bane of human beings. All-knowing sees all our movements and can therefore, punish us when we do not think it possible. What gain have we when we deliberately poison our brother or our neighbour?

CHAPTER EIGHTEEN

Love of Brotherhood

From what we have just gathered as contains in this pamphlet, it is evident that our first duty towards our neighbours is to love them with all our loving spirit and kindness. Love has no

limit as the parable of the good Samaritan shows us. If your brother or your neighbour is in financial difficulty, it is your first and foremost task to find possible ways of freeing him. It does not necessarily mean that you will steal in order to realise him, (your poor brother) but your kind advice is a really healing medicine.

It is not only financial problem that befalls a man, but also, your brother might be wounded in mind due to irresponsible attitude of an enemy; where this is the case, it then falls on you to pacify both ends. If you see any possible way of admonishing the two enemies, you should not hesitate to do so because if you try to mollify their anger, you will then be able to fraternise them.

Once they are made to feel the oneness of brotherhood, your brother's wounded mind will be freed and that of his previous enemy will be normal. Thus fostering an atmosphere of good understanding and neighbourliness between your brother and his former enemy.

In fact, if you do not reconcile your brother and his enemy, you are indirectly sowing an unrootable seed of enmity because, the children of both your brother and his enemy, will be potential enemies. Your leaving your brother to continue to antagonise with his enemy does not show that you have the life of your brother at heart.

I say this because it has been observed that many people who are not in good terms, use to poison themselves. Your brother's enemy may poison him if you fail to unify them. Your brother may do likewise to his enemy and where he does that, you have the greater share of the blame.

CHAPTER NINETEEN

An Advice to Richmen.

Please if you are rich, it is your duty to help your brother. That you are rich does not necessarily mean that you must be a millionaire or own a car before knowing that you are duty bound to help your brother. No! You must help your brother whenever you see that you rank morally and financially higher than your brother/neighbour. "Make friends by the mammon of unrighteousness" is a wise saying by Our Lord.

You may be at an annual income of two hundred pounds (£200) while your brother is at twenty pounds (£20) per annum, really you are by duty bound to help your poor brother whenever he embarks upon a project that is reasonable enough.

Not only financial assistance will be given to this your poor brother, but also your keen advice is very important. You may tell him to save a substantial amount out of his poor income. You may suggest any good paying hobby to him. When you see that your poor brother

or neighbour is mis-using his poor earning, you must not fail to advise him on the right way of apportioning his income to his different desires to ensure that he gets minimum satisfaction.

Where your brother does not heed your advice, you may call a family meeting and tell the members of your family what is happening. It is a common saying that "Good words are not heeded at first and are even bitter" but persist in telling him. A day will come when he shall realise all you told him and must repay you. But where he fails to repay you, God, who sees all good works with inspiring mercy, will not fail to repay you in heaven.

If your brother is poor but does not know that he is poor, tell him that he is poor, if he fails to recognise his poverty stricken state, infact, you are free to leave him to fool himself to the brim. He must someday come to realise that he is in the hours of financial or moral dilemma. When he inevitably comes to know this, also not neglect to show sympathy to him knowing that to err is human, and to forgive is Divine.

CHAPTER TWENTY

General Inrstruction

Ladies and Genetlemen, boys and Girls, it is my ferrent hope that you might have experienced some of the facts contained in this pamphlet. I heve just written this pamphlet merely to make you awere of many a moral pit falls which will continue to bring bad atmosphere in our homes if you fail to eraditcate them. I am nursing the hope that we must now decide to turn over a new leaf by showing that God knows what he meant by creating us many. If all men were short, tall or dwaffed, the world would be upside down and so, if we wish to be of a parent before recognising that we are brothers, we would be making an unhappy mistake. If we can try, for justice sake, to extend our hands of fellowship and brotherhood to all men not minding the happy fact that we are not of a parent of the same age, grade, the world will look brighter. Live and let live should be the key word of every ordered community.

- 1 Hard work is the grand secret of success.
- 2 Nothing but rags and poverty can come of idleness.
- 3 Elbow grease is the only stuff to make Gold with.
- 4 No sweat no sweet.
- 5 He who would have the crows eggs must climb the tree.
- 6 Diligence is the mother of Good luck.
- 7 Idleness is the devil's bolster.
- 8 Great greediness to reap helps not the money heap.
- 9 Slow and sure is better than fast and flimsy.
- 10 Perseverance, by its daily gains, enriches a man far more than fits and starts of fortunate speculation.
- 11 Every day a thread makes a skein in a year.
- 12 Brick by brick houses are built.
- 13 We should creep before we walk, walk before we run, and run before we ride.
- 14 In getting rich the more haste the worse.
- 15 Haste trips up its own heels.

- 16 Hasty climbers have sudden falls.
- 17 It is bad to begin business without capital.
- 18 It is hard marketing with empty pockets.
- 19 We want a nest eggs, for hens will lay where there are eggs already.
- 20 You must bake with the flour you have.
- 21 Stay as a journey man till you have saved few pounds.
- 22 You must fly when your wings have a got feathers.
- 23 Trading without capital is like building a house without bricks, making a fire without sticks, burning candles without wicks; and it leads men into tricks and land them in a fix.
- 24 Give out not a small business till you see that a large one will pay you better.
- 25 Better a poor horse than an empty stall.
- 26 Better half a loaf than none at all.
- 27 Better a little furniture than an empty house.
- 28 Who can sit on a stone and feed himself had better not move.
- 29 From bad to worse is poor improvement.
- 30 A crust is hard fare, but none at all is harder.

31. Don't jump out of the frying pan into the fire.
32. A little trade with profit is better than a great concern at a loss.
33. A small fire that warms you is better than a large fire that burns you.
34. Large hares may be caught in a small wood.
35. He who undertakes too much succeeds but a little
36. In a great river great fish are found.
37. Where will the ass go that he will not have to work?
38. Where can a cow live and not get milked?
39. Where will you find a land without stones or meat without bones?
40. Everywhere on earth men must eat bread in the sweat of their faces.
41. To fly from trouble men must have eagles' wings.
42. Alteration is not always improvement.
43. A rolling stone gathers no moss
44. He who can wait long enough will win.
45. This, That, and the other, anything, and everything, all put together make nothing in the end.

46. A lazy fellow quarrels with his tools.
47. All traders are good to good traders.
48. A clever man can make money out of dirt.
49. You cannot get honey if you are frightened at bees.
50. Patience and attention will get on in the long run.
51. If the cat sits long enough at the hole she will catch the mouse.
52. Sleeping poultry are carried off by fox.
53. Fools ask what's O' clock but wise men know their time.
54. God sends every bird its food, but. He does not throw it into the nest.
55. God gives us our daily bread but it is through our own labour.
56. The morning hour carries gold in its mouth.
57. He who drives last in a row gets all the dust in his eyes.
58. Rise early, and you will have a clear start for the day.
59. He needs have a long spoon who would eat of the same dish with Satan.
60. Never ruin yourself for the sake of pelf.

- 61 Take nothing in hand that will bring you repentance.
- 62 Better walk barefoot than ride in a carriage to hell.
- 63 The mouse wins little by nibbling the cheese if it gets caught in the trap.
- 64 Where the carcass is, thither will the eagles be gathered together.
- 65 Good advice is poor food to a hungry family.
- 66 Most men who go down hills meet with Judas before they get to the bottom.
- 67 Every traveller throws a stone where there is a heap already.
- 68 All the cooks baste a fat pig.
- 69 In times of prosperity friends will be plenty but in times of adversity not one in twenty.
- 70 All neighbours are cousins to the rich man but the poor man's brother does not know him.
- 71 Down men must not despair for God is yet alive.
- 72 A good man may be put in the fire but he cannot be burnt.
- 73 While there's life there's hope.
- 74 If you've tumbled off the back of prosperity, do not lie in the ditch but up with you and try again.
- 74 He who is down has a grand opportunity for tusting in God.

- 76 A fault faith can only float in good smooth water.
- 77 A true faith like a life-boat, is at home in storms.
- 78 New company makes people new men.
- 79 Sweet to you and sweet to your enemy.
- 80 Mr. Facing-both-ways, Mr. Fair-speech and Mr. Two-tongues are neighbours who are best at a distance.
- 81 Religious deceivers are the worst of vermin.
- 82 Some of the dear old Mrs. Goodbodies want a blessed almshouse.
- 83 A bird in the hand is worth two in the bush.
- 84 He who tries to cheat the Lord will be quite ready to cheat his fellow men.
- 85 Great cry generally means little wool.
- 86 Some men's windmills, are only nut-crackers.
- 87 Better be a dead dog than a live hypocrite.
- 88 If a straight line will not pay, a crooked one won't.
- 89 What is got by shuffling is very dangerous gain.
- 90 The devil tempts genuine christians.
- 91 Through bad company good men change to be as cruel as death and grave.

- 92 Charity actually begins at home.
- 93 It is not all that sing loudest that praise God most
- 94 It may give a moment's peace to wear a mask, but deception will come home to you and bring sorrow with it.
- 95 Honesty is the best policy.
- 96 If lion's skin does not do, never try the fox's.
- 97 Try to be as true as steel.
- 98 Let your face hands, like the Church clock, always tell how your inner works are going.
- 99 Better be laughed at as Tom Tell-Truth than be praised as Crafty Charlie.
- 100 At last the upright will have their reward, but for the double minded to get heaven is as impossible as for a man to swim the atlantic with a mill-stone under each arm.
- 101 Plain dealing may bring us trouble but it is better than shuffling.
- 102 Times never were good for lazy prodigals.
- 103 Ready Money must be quite a curiosity to some men and yet they spend like Lords.
- 104 There are more asses than those with four legs.
- 105 Fellows who have no estate but there labour, and no family arms except those they work with will spend their little hard earnings at the beer shop or in waste.

- 106 Drinking water neither makes a man sick
nor in dept, nor his wife a widow, and
yet some men hardly know the flavour of it.
- 107 Those who wear the shoes know best
where it pinches them.
- 108 If fools did not go to market bad wares
would never be sold.
- 109 With money best articles are bought.
- 110 When there are five eggs a penny four
of them are rotten.
- 111 Poor men often buy in very small quan-
tities and so pay through the nose.
- 112 Quantity buyers purchase with cheapest
prices.
- 113 Looking for small savings people forget
greater things.
- 114 Penny wise and pound foolish are very
bad managements.
- 115 Forget all about bargains if you wish to
trade well.
- 116 What one does not want is dear in his
eyes at a farthing.
- 117 Fine dressing makes a great hole in poor
people's means.
- 118 You must not make a poppy for a Rose.
- 119 Buy what suits you to wear and if it
does not suit other people to look at
let them close their eyes.
- 120 All women are good either for something
or for nothing, and their dresses will tell
you which.

- 121 Never allow your money to be your master.
122 He who has a best wife always has his money best spent.
123 The husband may earn money but only the wife can save it.
124 A wise wife buildeth her house, but the foolish plucketh it down with her hands.
125 A man cannot prosper till he gets his wife's leave.
126 A thrifty house wife is better than a great income.
127 A good wife and health are a man's best wealth.
128 Nothing comes out of a sack but what was in it.
129 An empty bag shakes nothing but wind out of it.
130 He who knows nothing is confident of everything, hence he is bullheaded beyond measure.
131 Every clock, and even the Sundial, must be set according to their watches.
132 The Lord's dear people have a lot to do to keep their doctrine sound.
133. Any fool may have something to say against the best Minister in Nigeria.
134 No man can make bad language in the pulpit.
135 All language are bad which common people cannot make head or tail of.

- 136 Nobody would carp at godly, sober, decent,
plain words.
- 137 A countryman is as warm in fustain as a
king in velvet.
- 138 Truth is as comfortable in homely words
as in fine speech.
- 139 If hearers are better sermons would be
better.
- 140 Hungry men leave dishing the meat to
the cook only let the meat be sweet and
substantial.
- 141 No piper ever suited all ears.
- 142 Thoughts are not facts.
- 143 The sprat thought itself a herring, but
the fisherman knew better.
- 144 Dogs, however, always will back, and
what is worse, some of them will bite.
- 145 The worst wheel of the cart creats most.
- 146 One fool makes many.
- 147 Those who are at the bottom of the
mischief have generally no part in the
matter of true godliness.
- 148 One dog will set a whole kennel howling,
and the wisest course is to keep out of
the man who has the compliant-called the
grumbles.
- 149 He that bespatters others to generally
rolls in the mud himself before long.
- 150 The fruit of spirit is love.

- 151 Keep not till tomorrow what you can do today.
- 152 Time and tide wait for nobody.
- 153 They who would not plough must not expect to eat.
- 154 They who waste the spring will have a lean autumn.
- 155 He that gapes till he be fed, will gape till he be dead.
- 156 With exemption of poverty and dirt nothing can be got without pains.
- 157 Hares never run into the mouths of sleeping dogs.
- 158 He that hath time, and looks for better time, time comes that he repents himself of time.
- 159 God helps those who help themselves.
- 160 Niether the wise nor the wealthy can help him who has long refused to help himself
- 161 There is no sunshine without some shadows.
- 162 A horse that is weak in the legs may not stumble for a mile or two.
- 163 Whatever is rotten will rend and cracked pot will leak.
- 164 The cleanest field of wheat has its share of weeds.
- 165 The most careful driver one day upses the cart.

- 166 By mistakes the cleverest cook spills a little broth.
- 167 One may get rid of one eyed nag and buys a blind one.
- 168 Those who live in the glass house, should not throw stones.
- 169 Other peoples imperfections can show us our imperfections.
- 170 If there is an apple in my neigbour's eye, there is no doubt one in mine.
- 171 Faults are always thick where love is thin.
- 172 A white horse is all black if your eye chooses to make it so.
- 173 If we sniff long enough at rose water, we shall find out that it has a bad smell.
- 174 Two heads are better than one.
- 175 Many littles make a mickle.
- 176 So many light thoughts make a great weight of sin.
- 177 Never allow your thoughts to turn to be your enemies.
- 178 Evil thoughts are the marrow of sin.
- 179 Vain thoughts will knock at the door, but we must not open to them
- 180 Eventhough sinful thoughts rise they must not reign

- 181 He who turns a morsel over and over in
his mouth, does so because he likes the
flavor.
- 182 He who meditates upon evil, loves it, and
is ripe to commit it.
- 183 If you turn your thoughts towards sin, your
hands then will follow.
- 184 An arrow may fly through the air and
leave no trace.
- 185 The ill thoughts always leave a trail like
a serpent.
- 186 Where there is much traffic of bad thinking
there will be much mire and dirt.
- 187 Every wave of wicked thought adds
something to the corruption
- 188 If you nurse sin on the knees of thought
it will grow into a giant.
- 189 Good thoughts are blessed guests and should
be heartily welcomed and well fed.
- 190 Holy thoughts are hopeful evidences of a
renewed heart.
- 191 It is wise and prudent to have the mind
stored with choice subjects for meditation.
- 192 A blind man has nothing to do with a
looking glass.
- 193 He is drunk that preaches to drunken men
- 194 Coachbox is not meat for a cat.
- 195 Men who do not fit to be a minister
should step down.

- 196 What man is, that he will be.
197 A maid servant should act as a maid
servant and not as a mistress.
198 Working without tools generally loses the
zeal of a worker.
199 Dont fight if you can't.
200 Flute is made for man and not for a pig
or for any animal.
201 What is worth doing at all is worth doing
well.
202 Impossibilities should not be aimed at, by
wise people.
203 He who fires at the man in the moon wastes
his powder.
204 A sensible fellow dont carry water in a sieve.
205 Money worth not loosing should not be
handed over to a set of knaves.
206 Fools only can perform any uunecessary
thing.
207 He who knows better should not praise a
proud man.
208 How could a fish wear a clothes?
209 Anything in good colour needs no paint.
210 Pretender alone comforts a conscience that
makes no confession.

- 211 Sunlight has nothing to do with a candle
light.
- 212 Blockades can prove things that no-body
doubts.
- 213 Who ever attempts a thing which will cost
more than it is worth is a fool at forty.
- 214 People should avoid being penny wise and
pound foolish.
- 215 He who would not worth the amount of
a dog-tax is not worthy to live.
- 216 A wise man need not convince a man
against his will in matters of no consequence.
- 217 He need not be angry if he wishes to end
a quarrel.
- 218 To quench a fire one should not throw
oil into it.
- 2 9 A wise man never argues with a mad dog.
- 220 Do unto others as you would like to be
done.
- 221 Never interfere between a man and his wife.
- 223 A Noted debtor is a noted liar.
- 224 Keep debt, dirt and the devil out from
your house and then you be a good house
keeper.
- 225 Good wife, good house boy and good
master and good children make a good
family.

- 226 A person in debt is always degraded.
- 227 Always remember that poverty is hard, but debt is horrible.
- 228 A smoky house and a scolding wife are the two worst evils of our life.
- 229 A poor man has more respect than a person in debt.
- 230 Other people's huge sum of money is very small in the eyes of an honest man.
- 231 A borrower always walks very quietly in the public gatherings.
- 232 He that lives beyond his income is ruining himself.
- 233 He that lives extravagantly does so to his/her shame and sorrow.
- 234 The poor needs not desire style and show and smartness if he wishes to survive.
- 235 We must be contented with what we have.
- 236 If frogs try to look as big as bulls they will be sure to burst.
- 237 A fortunate man needs not burn candle on both ends.
- 238 Economy may be considered as half the battle in life.
- 239 Spend well if you earn well.
- 240 He that wants none let him not waste any.

- 241 Poor mans wives should not all learn to
fry fresh fish.
- 242 You appear to manage well if you fare
according to your earnings.
- 243 Who could not pay according to his/her
promises is a noted deptor and a liar.
- 244 Be out from debt if you want to be free
from lies.
- 245 Where the hen laid one egg there it is
likely to lay another.
- 246 Who ever makes it his habit to borrow
one peanny will be sure of borrowing one
pound.
- 247 A pig in credit always grunts.
- 248 Owing and borrowing are bramble bushes
full of thorns.
- 249 He that borrowed the neighbour's spade
never feel better for the fear of breaking it.
- 250 He never grow rich that never fail.
- 251 Honesty first before generosity.
- 252 Better go to bed without your supper than
to rise in debt.
- 253 You will know what you are worth by
paying what you owe.
- 254 Petty expenses at times cause people's
downfall.
- 255 An empty sack never stand upright.

- 256 Spiders web never catch anything than flies.
- 257 Niether Tom nor Dick should like to be neiboughs to a barel of powder.
- 258 We must not try to rub Peter to pay Pual.
- 259 Never try to shave an egg, or pull hairs out of a bald pate.
- 260 It is easier by paying depts out of an empty pocket than shaving an egg, or pulling hairs out of a bald pate.
- 261 Although Samson was a strong man yet he could not pay debts without mong.
- 262 Be sure to answer a good man if your words binds as an oath.
- 263 He that staves off payments by false promises deserves no mercy.
- 264 A hundred years of regret pay not a farthing of debt.
- 265 Never allow the advices being given you to go in through one ear go out from the other.
- 266 He needs buy a dear repentance that refuses to have cheap advice.
- 267 A word may worth a world to one who is beginning life.
- 268 He that goes a borrowing may as well go a sorrowing.
- 269 Any kind of bird must love its own nest.
- 270 The way to my home is the best bit of road in the country.

- 271 People think the smoke from their own chimney better than the fire on other peoples own hearth.
- 272 The honey suckle at my own door is the sweetest I ever smell.
- 273 East and West home is the best.
- 274 Leave the cock to crow on its dunghill.
- 275 A dog acts as a lion when at home.
- 276 When the cat is away from the house then the rat governs.
- 277 Beersshops are the enemies of home.
- 278 Anything that hurts home is a curse.
- 279 If you are incharge of a home try and make it happy and holy.
- 280 If you make your house wretched be not annoyed if you are called a bad man.
- 281 Married life is not all sugar, but grace in the heart will keep away most of the sours.
- 822 Godliness and love can make people to sing among thorns and beriers.
- 283 Both the husband and wife always enjoy an average pleasure in their playing.
- 284 Self rules make the home happiness a mere cham.
- 285 A yoked couple will find their load very light for them.

- 286 It is not every couple that is really
a pair.
- 287 It is true homes that make the families
happy.
- 288 A home should be a Bethel and not a Babel.
- 289 He is not a husband if he cannot bind all
together like a corner stoner but not crush
everything like a mill stone.
- 290 Unkind and domineering husbands ought
not to pretend to be christians, for the act
clean contrary to Christ's commands.
- 291 Homes not well ordered will become a
Bedlam and be a scandal to the parish.
- 292 If the father drops the reins, the family
coach will soon be in the ditch.
- 293 Harshness and softness alone will not keep
home in happy order.
- 294 Home is no home if the children there are
not in Obedience, it is a pain and not a
pleasure to be in it.
- 295 Happy for you if you are happy for me.
- 296 Evil to him who evil thinks.
- 297 All fathers are not wise for some do spoil
their children.
- 298 There has never been any body wiser than
Solomon.
- 299 Those who never give their children the
rod must not wonder if their children
become a rod to them.
- 300 Men who strike in their anger generally
miss their mark.

- 301 When home is ruled according to God's
word angels might be asked to stay night
with us.
- 302 She is a wicked wife who drives her hus-
band away by her long tongue.
- 303 Majority of our women are angels in the
streets but devils at home.
- 304 Home is the grandest of all institutions.
- 305 He who never sees something will not know
something.
- 306 Eggs, are eggs but some are rotten.
- 307 Hopes are hopes but many are delusions.
- 308 If you are alive never tell anybody to die.
- 309 He who hunts after legacies had need iron
shoes.
- 310 He that waits for dead men's shoes may
long go bare-foot.
- 311 He who waits for his uncles cow need not
be in a hurry to spread the butter.
- 312 He who lives on and hope has a slim diet.
- 313 It is to a mans sheer folly if he hopes for
impossibilities.
- 314 You should not look for crops if y o u
have not sown seed.
- 315 A wicked fellow should not expect good
if he has not done good.

- 316 Who marries a slovenly, dressy girl, and
hopes to make her a good wife, might as
well buy a goose and expect it to turn
out a milch cow.
- 317 A master who attends bar with his boy
should not expect to be called a good master
- 318 If you are sick have hope till on the last
minute.
- 319 Teach a child to lie, and then hope that
he will grow up honest.
- 320 Put a wasp in a tar barrel and wait till
it makes honey.
- 321 A sensible fellow is not expected to scan-
derlise young ones.
- 322 Wishing something is not hoping for it.
- 323 Many are turning their faces to hell and
hope to get to heaven.
- 324 Hopes of heaven are solemn things, and
should be tried by the word of God.
- 325 "He that believeth in Christ hath everlasting
life".
- 326 Presumption is a ladder which will break
the mounter's neck, so try it not if you
lové your soul.
- 327 Who hideth his hand in his bosom; it
grieveth him to bring it again to his mouth.
- 328 A sluggard is wiser in his own conceit.
- 329 One man's folly is as plain as the sun in
the sky.
- 330 Hit a sluggard hard if you know that he
can bear it.

- 331 Have patience and pity for poverty but to
laziness beat with a long whip.
- 332 Sift a sluggard grain by grain and you will
find him all chaff
- 333 He who is worthy to live must grudge
laziness.
- 334 The rankest weeds don't grow in the mind
of the wicked.
- 335 Every creature on earth likes to increase
and hates decreasing.
- 336 Woman is the worst temptation in the
man's days.
- 337 Who wastes his times and strength in sloth
offers himself to be a target for the devil.
- 338 One with evil spirit plays while he should
work. He who plays not and works not is
the workshop for satan.
- 339 Have stomach for work if you have for
eating and drinking.
- 340 The drunkard and the glutton shall come
to poverty
- 341 Drowsiness shall clothe a man with rags.
- 342 An Idler knows not what leisure means.
- 343 By the door of sluggishness evil enters the
heart more often.
- 344 A sluggard is a fine raw material for the
devil.
- 345 It is better to kill a lion while it is a cub.

- 346 A wild goose never lays a tame egg.
347 All are not hunters that wear red coats.
348 Live and let live except the sluggard, for
it is said that those who could not work is
not expected to eat.
349 The more a monkey climbs the more its
tail is seen.
350 Sluggards idleness is noticed as long as he
lives.
351 The more a Sluggard lives the more he is
ashamed of his idleness.
352 A butterfly is no butterfly if it could make
no honey.
353 Better die an honourable death than live
a good for nothing life.
354 Better get into my coffin than be dead and
alive.
355 Evil done is rewarded at the end.
356 Free will is the guardian of morality.
357 Love is blind and it knows no bounds.
358 The little children of yesterday will be the
adults of tomorrow.
359 Determination is the mother of success.
360 Evils in town is the profit to the doctors.

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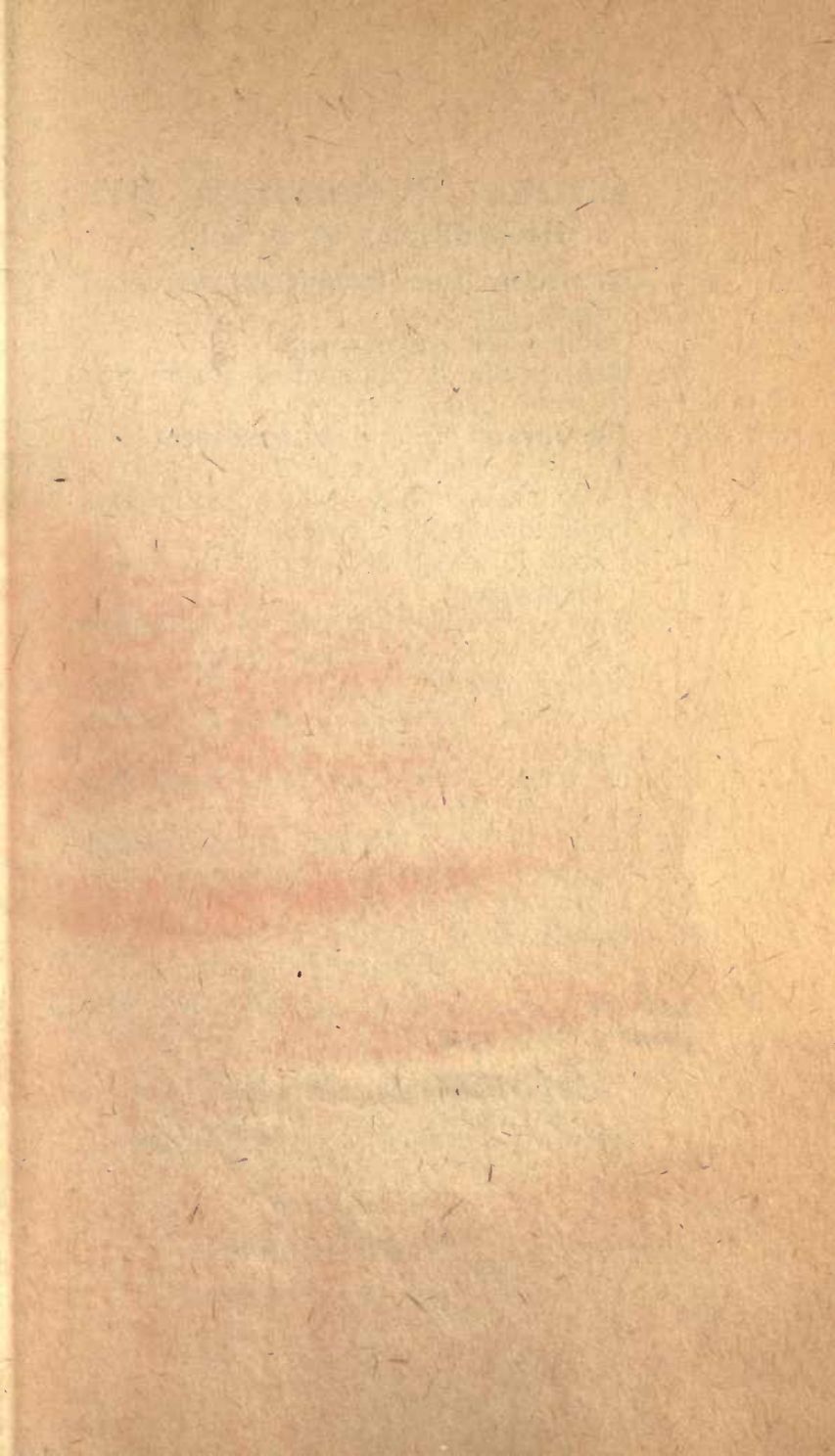
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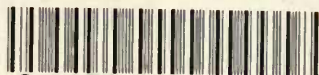
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